

H. 3 175  
A Sermon preached at Pauls Crosse  
the thirtie day of  
May. 1591.

By M. George Giffard,  
*Preacher of the*  
worde of God at  
*Maldon in*  
*Essex.*



AT LONDON  
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*Tobie Cooke, at the Tigers head*  
*in Pauls Churchyard.*  
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To the worshipfull, Mai-  
ster William Rider, Alderman,  
and elect Sheriefe of  
London.

**S**Ir, this Sermon  
was preached at  
Paules Crosse  
the 30. of Maye  
laste, at the  
which ther were  
some that gathered the same in  
writing so neere as they could, their  
coppies being conferred and laid to-  
gether, were (neuerthelesse) found  
very imperfekt, so that the Prea-  
cher was requested to perfeete the  
same so neere as his memorie would  
A 2 suffer

## The Epistle.

suffer him, the which hauing doone  
and the coppie comminge to my  
bandes, I haue by publicke autho-  
ritie printed it, I hope to the good  
of manie. And findinge my selfe  
greatlie indebted to your worshippe  
and yours for many curtesies, I was  
bolde to present it vnto you as a te-  
stimonie of my thankesful minde, ho-  
ping that you will accept the same  
in as good part as I meant it. And  
so beseeching God to blesse your  
worshippe to the fulfilling of that  
hope which many conceiue of you in  
time to come, I humblye take my  
leauē this 7. of August. 1591.

Your worships humbly  
affectionate to commaund

T. C.





**Psalme. 133.**

Beholde how good and how, &c.



The holy Prophet, King Dauid was the composer and writer of this Psalme, as the Title thereof doth expressly mention.

It is called a songe of degrees, as there bee 14. other besides this, here set together of the same title, but in what sence: the learned interpreters are of diuers iudgements. I will followe that which is most probable by the holy Scriptures. The word Magnaloth, which the Prophet beere useth, doth properlie signifie steps or staires, by which we ascend into higher places. But by Metaphor (as I take it to be here used) it signifieth high estate, high degree, excellencie, or dignitie. For prooofe hereof wee reade. 1. Chro. 17. vers. 17. where Dauid speaking vnto God, sayth, thou hast regarded me according to the estate of a man of high degree, vsing the same worde that is here. So that

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if wee consider the phrase of the Hebrew  
tongue, which to expresse the superlatiue de-  
gree, bseth the plurall number, a song of de-  
grees, that is, a song of excellencies, or a song  
of dignities, is as much as to say, a most ex-  
cellent, or a most worthy song. The holy ghost  
in giuing this title, dooth, as it were, set a  
marke in the forehead of the Psalm, to giue  
notice vnto vs, that there is a treasure of  
most excellent doctrine, & most fitte for our in-  
struction contained in it, y we may with the  
greater diligence & attentio giue eare vnto it.

The Argument or the matter here hand-  
led, is all but one. For the holy ghost with a  
very high and singular praise, throug the  
whole Psalm doth seth forth and commend  
the vnitie and conoord of brethren. The bre-  
thren (which he speaketh of and which are to  
keepe this holie agreement) are all the faith-  
full childezen of the Church, fellow members  
of Christs mysticall body, and true worship-  
pers of God, among whom is the spirituall  
brother-hood. The vertue it selfe which is  
here commended, is that same which St. Paul  
doth so earnestly exhort and perswade all  
Christian men vnto, to keepe the vnitie of the  
spirite, in the bonde of peace, Ephes. 4. ver. 3.  
The Primitive Church is commended for  
the

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the practise thereof, in which wee haue a  
linely example set befoze vs: for it is writ-  
ten, that the multitude of them that belie-  
ued were of one hart, and of one soule, Act.  
4. ver. 32. For as one body consisting of  
many members, hath but one hart and  
one soule, by which all the members are v-  
nited, and loue each other, so the multitude  
were vnited in iudgement and affection,  
as if there were but one hart and one soule  
in them all.

The commendation and praise by which  
the holy ghost setteth forth the excellent  
worthines of this vertue, is vnder two E-  
pithites, which are these, good and comelie.  
For he saith, beholde holwe good and holwe  
comely a thing it is, for brethren also to  
dwell in vnitie. These two Epithites hee  
afterward openeth and amplifieth by two  
Similitudes: the one is taken from the an-  
ointing of Aaron with the precious oin-  
tment, to declare himselfe the sweete and  
pleasant comelines of this vnitie: the other  
is taken from the dewe of Hermon, which  
commeth downe vpon the mountaines of  
Sion, to expresse the fruit and good that co-  
meth thereof. And finally hee concludeth  
from the highest cause, euen the Lord God.

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who hath commaunded the blessing of life  
eternall to bee vpon this vnitie. This is  
bræfely the summe of the Psalmes, or of  
this praise which is giuen. Now cometo  
to the exposition.

By the first word (behold) the Prophete  
doth stirre vp the minds of the Israelites,  
euen of all the Tribes, to take viewe how  
blessed a thing vnity and concoꝛde is, euen  
by their owne experience which they had,  
partlie by the former times, and partlie by  
the time then present. For in former daies  
they had felt with much sorrow, the great  
calamities, harmes, and annoyances of  
discoꝛde: & at this time now present when  
this Psalm was giuen, they saw the bles-  
sings and benefites of vnity and peace. For  
their former experience in the dayes of  
King Saule, when hee persecuted Dauid  
which had done none euill, the worship  
of God was neglected, good men were op-  
pressed, euill men flourished, with much  
griefe of minde vnto many, then was there  
discoꝛd, so far as men durst speake. When  
Saule was taken away, and Dauid was  
anointed King in Hebron, Abner the  
sonne of Ner Captaine of Saules armie,  
tooke Ishboeth Saules sonne, and sette  
him

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him vp for king. the discorde then grew  
much greater, for then one part of the Tri-  
bes came vnto Dauid, the other vnto the  
house of Saule. They were indeede all the  
sonnes of Iacob and professed the God  
of Abraham, whome they should with  
one mouth haue worshipped and glorifi-  
ed as S. Paul saith, Rom. 15. ver. 6.  
but they were diuided and rent a sunder,  
for there was bloody warre and long time  
continued among the Tribes; 2. Sa. 2. & 3.  
brethren with deadly hatred and enmitie  
pursuing their brethren, seeking the blood  
eache of other. It could not bee but that  
great calamities in this time of discorde did  
ouerspred the whole land: they might by  
experience then and did beholde how euill  
and how mischēuous a thing it is, for bre-  
thren to be at variance. The cutting down  
of so great an euill, and taking away all  
occasion is a verie great good. Therefore  
when Abner & Ishbosheth were slaine,  
all Israell came together and set vp Da-  
uid. Then there grew a reconciliation of  
Tribe vnto Tribe, and they which were  
before rent a sunder, became againe one  
body, brethren embraced eache other with  
loue, the bitter hatred before among them  
was

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was cutte downe and ertinguished. The  
wozship of God was now set vp, the bles-  
singes of God were powzed downe from  
heauen vpon them in great plentye, the  
whole land did reioyce with ioy and glad-  
nes: Therfoze he willetth them now to be-  
hold how good and howe comelie a thing  
it is, for bzyethen to dwell also at vnitie.  
Thus were they taught by their owne ex-  
perience on botly sides: For they had found  
the greuous annoyances of discorde, and  
enmity on the one part, and the benefite of  
peace on the other, and this is it he willetth  
them to behold. Behold how good and how  
comelie a thing it is, which dooth cutte  
downe so great euill, and behold how good  
and how comelie a thing it is, which bryn-  
geth with it such great blessinges of God:  
thus much for the first word. Then to the  
praise it selfe: the first Epithite is (howe  
good) which containeth the great fruit that  
ariseeth thereof, and is afterward set forth  
by the seconde comparison, that is, of the  
the delue of Hermon: for that is a thing  
fruitefull and good. The other is (how  
comelie) the word is Magnim, which sig-  
nifieth beautifull, swete, comelie, or plea-  
saunt: as in Psal. 16. Where he speaketh of  
the

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the resurrection and exaltation of our saviour Christ, saying. Thou wilt shewe me the path of life, the fulnes of ioye is in thy presence, at thy right hande comely pleasures for evermore. This comelie pleasant sweetnes of concoyd, is resembled and shadowed forth by the former similitude, that is, of Aarons anointing, for that was a verie comelie and a sweet thing, and had a mysticall signification. To vnderstande the better what is here meant, first ye may reade of this precious oyntment, both whereof the Lord commaunded it shoulde be made, and how Aaron and his Sonnes shoulde beo anointed therewith vnto the priestly office, in Exod. 30. Then further we are taught in the Scriptures, that Aaron was a figure of Christ, and that this anointing of his with that precious sweet oyntment, did represent the spirituall and heauenly annoynting of Christ Iesus with the holy Ghost, whose graces distill fro him the head, vpon euery parte of his mysticall bodie, which is the Church. Of him it is sayd, the spirite of the Lord is vpon mee, because he hath anointed me, &c. Luke. 4. vers. 18. Marke further then wherein the comparison holdeth. Thus pottinge the  
preci

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precious oyntment vpon Aarons head, running down vpon his beard, and to the skirts of his clothing, was pleasant to behold, and cast forth a sweete sauour vnto all that stood round about. Also in that it descendeth vpon his beard, and so downeward vpon all parts euen to the scirtes of his clothing, it resembleth the graces of the holye Ghost flowing downe from the Lord Iesus Christ, vpon all the members of his body knit together in an holy vnitie. When it went downe from Aarons head vpon his body vnited to the same, it descendeth euen to the lowest part of his garmente, because there is no rent nor seperation. Euen so the Church vnited vnto Christ, her head, & every member of the same vnited vnto the rest in an holie vnion, and making one bodie; the heauenly graces of the holie Ghost, farre sweeter then that precious oyntment, flowe from him vpon them, and all are partakers thereof, euen the lowest and meanest member, euen to the scirtes. For where they are ioyned in this spirituall vnitie, looke what graces soener God from his Sonne Christ dooth powe vpon the highest members, (that is vpon Princes and Pastors) they



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they distill also vpon the other parts and members, and so from each to other.

That which was separte from the heade, from the bodie, and from the garments of Aaron, receiued no droppe of that precious oyntment, which descended from the head to a bodie vnited, and to all partes of the garments wrought together. In like manner the graces of the holy Ghost discende from Christ the heade, vpon nothing that is separte and denided and rente from him, but vpon all the members vnited in one bodie. Wee may then briefely set forth what this similitude declareth, in this wise. The swete oyntmente is powred vpon the head of Aaron, it goeth down vpon his beard, then vpon his shoulders and all partes of his bodie euen to the lowest border of his garments. Iesus Christ the heade of the Church is anoynted with the holy Ghost, and from him the swete graces discend, and come vpon all the bodie, and vpon every member of the bodie euen to the meanest: this it is to be vnited to him, and to his Church: this is a thing most swete and most comfortable.

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In the other similitude hee resembleth this vnitie vnto the dew of Hermō, which commeth downe vpon the Mountaines of Sion: the waters which fall vpon the high mountaine distill into the balleies, but into those balleies which are ioyned there vnto at the fote thereof, and make them plentifully fruitfull: euen so the heauenly spirituall dewes that come downe from aboue vpon the Mountaines, flowe vpon the ballies which are vnited therunto, and there is great fruite, and all good thinges springing from thence. Thus much wee may consider in these similitudes, which expresse how good and how comely a thing it is for brethren also to dwell at vnitie.

Now al this is from the most high God, for he saith (there) that is to say, vpon those which dwell together in this holy vnitie, the Lord hath commanded the blessinge, and life for evermore. It is Gods vni-changeable decree that they shall haue the blessing, that is, the great great high blessing, euen the blessing of all blessinges in euerlasting continuance. This can neuer faile, for God almightie is vni-changeable, and what he hath decreede and commanded, shall stande for ever. This  
may

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may perswade much to dwell in vnitie: for  
it is a goodly matter to bee vnder the blef-  
sing of almighty God: and there, that is,  
vpon the vnitie of brethren, hee hath com-  
mended his blessing, and no where else: for  
this, there, is as much as to say, there only.  
Now we see the praise it selfe of vnitie and  
concorde here set forth, vnto vs it remain-  
eth, that wee consider to what ende and  
purpose the holie Ghost giueth this great  
commendation. This we all knowe, that  
when a thing is dispraised, it is to bring vs  
into a mistaking and shunning of the same,  
as a thing either vnpleasant or hurtfull.  
And contrariwise, praise, especially where  
it is giuen by God, who knoweth the wor-  
thines of euery thing, is to drawe our li-  
king, and to make vs in loue with that  
which is praised. This is then done heere,  
that we may haue our harts inflamed, and  
that we may bee in loue with vnitie and  
concorde: and that wee maye studiously  
seeke after it, and embrace it, as a most pre-  
cious iewel: and finallye by all meanes  
take heede, that we do not any thing which  
may hinder and disturbe the same. And  
doubtlesse if this can not moue vs, and  
kindle an earnest loue and zeale to be stu-  
dious

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dious of Godly peace, that it is so good, so  
sweete, and pleasant, and that Gods bles-  
sing is vpon it vnto eternall life, how dull  
are we vnto spirituall & heauenly thinges,  
o2 what can moue be? Shall we not care  
to haue that cutte downe which bringeth  
mischiefe and destructiō, and to set vp that  
which carieth all blessednes with it? Shall  
we neither care to auoide the curse of God,  
plagues and pnnishments on the one side:  
no2 yet couet to haue his blessing, that it  
may moue vs the rather, I wil come now  
to the application of this Psalm to our e-  
state.

Wee haue (as yee all knowe) receiued  
great blessings from the Lorde our God,  
by the meanes of our gracious Quēne.  
For by her happie raigne, we haue inioy-  
ed long peace, euen such as the like hath  
not almost bene seene o2 heard of in this  
land. Wee haue also great plentie of all  
thinges, our countrie ouerflowinge with  
milke and honey: every man sitting vnder  
his Vine and vnder his figge tree. And  
moreouer the Lord hath protected vs by her  
Scepter and power, from the innasion of  
fozraine enemies, and from the wicked  
practises and treasons of domestical aduer-  
saries

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farics, these are great benefites receiued. But the greatest blessing of all is, that by her gouernement, hee hath deliuered vs from the bondage of Pharoah, from the heauy yoke of Antichrist, out of Idolatrie and blindnesse, and hath restored vnto vs his holie word, and his true worship. Yet notwithstanding there hath bene among vs, many peeres (as ye all know) great discorde and variaunce, and that not onely against Papistes and other enemies of the holie religion, but euen among brethren, which professe the same holy doctrine and faith of our Lord Iesus Christ. In all this time wee haue tasted the bitter fruites of enmitie and discorde, we haue felt and sustained the mischeefes, harmes and damunages that growe from it, so that we haue had experience with the Israelites in the worse part, and can say of our owne knowledge, behold how euill and how vncomelie a thing it is for brethren to be at variaunce. To make this more apparant, if I should stande to rippe vp, and to laye open all the euilles which haue alreadie come vpon vs by the discorde of brethren, it would bee a long

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and a tedious labour. I will therefore  
onely note some of the cheefe and most  
generall, that beholding as it were our  
most grievous woundes, we may seeke  
to haue them salued and cured if it may  
please God.

First therefore, I may note as a  
principall euill fruite of enmity, that  
it is a ioy, and on an encouragement vn-  
to the enemies of the Gospell, the Pa-  
pists for to see brethren set against bre-  
thren: for as it is in an armie of men, if  
they be at deadly variance among the  
selues, Captaine against Captaine,  
band against band, pursuing ech other:  
That the aduerse part (against which  
they should wholly together bend their  
forces) will say, wee shall not neede to  
do much, we shall easilie preuaile, for  
they will pull down and destroy them-  
selues with their owne hands, and here-  
of will much reioyce. So is it in Gods  
Church, Christs armie, which is set  
vpon by deadly enemies on euery side,  
when there is discorde growing vnto  
sharpe enmities, and the leaders them-  
selues bent one part against an other,  
the wicked enemy doth laugh, and re-  
ceiueth boldnes and strength, for hee  
saith

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saith in his hart, this sharpe contenti-  
on amonge them, will proccede in the  
ende euen vnto blood, and to the deso-  
lation of both partes. And howe much  
ought we to be pricked and grieued at  
the reioycing and boldning of Gods e-  
nemies? And how dolesfull a calamitie  
were this, if it should among brethren  
come vnto blood? We see that amog the  
chilozen of Israell, the discorde and en-  
mitie brake forth euen vnto blood,  
and so doubtles, excepte the Lord in  
great mercie turne it away (such is the  
nature of contention when it groweth  
sharpe) that the end among vs also wil  
be most grieuous. This one euill ought  
to moue vs to loue and embrace the  
holy vnitie heere commended in this  
psalme. I would the consideration of  
it might bee deeply printed in our  
mindes. The wounding of the weake  
is an other great euil that ariseth from  
discozd: doubtles many are cast down,  
or turned out of the way, or at the least  
much hindzed hereby in our Church.  
Stumbling blockes being thus laide,  
befoze the blinde and lame. What pit-  
tie this ought to moue, and how much  
the sight of it should bere and greue

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us, the doctrine of our Saviour Christ  
uttered by him selfe and by his Apo-  
stles both euerie where shew: threate-  
nings also and woes are pronounced  
against them, that shall cast downe the  
weake: And shall not we regarde this  
thing at all: shall neither the compassi-  
on and loue to our brethren for whom  
Christ died, nor the threatnings and  
woes denounced take any place. A third  
lie, the disoord of brethren, both bring-  
ing both parts into contempt and disgrace  
among many. And so by this meanes  
the ministers of the Gospell, the mes-  
sengers of Christ, which should be had  
in precious account and estimation for  
their workes sake, euen as the vessels  
of Gold and silver in the Lords temple,  
and as the Angels of the Lord of hosts,  
are basely esteemed euen as if they  
were vessels of earth or wood. If this  
did reach onely vnto men themselues  
or vnto their disgrace, it were the lesse,  
and might with lesse grieffe bee borne:  
but the contempt and disgrace reach in-  
deede eue to the glorious Gospel of Je-  
sus Christ, because in the disgrace of the  
men, the power of their ministrye is  
weakened. For where the teacher is  
still



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euill thought of and dispised, the multitude dooth not regarde his doctrine. This euill goeth deepe, and if we consider well of it together with the former which I haue mentioned, ye shall see that vpon our owne experience we may say, indeede beholde how euill and how vncomlie a thing it is, for bꝛethꝛē to be at enmitie & discoꝛde. These euils doo highly displease almighty God, and if they bee continued in without redꝛesse, who is able to shew the punishments and calamities which in time will ensue and come vpon vs in this Land? The contempt of the Gospell, and growing into Atheisme thereby, will drawe downe infinite plagues and miseries. For the righteous God will not alwaies suffer such abuse vnreruenged. When seeing vniety is so good, bꝛinging so manie blessings, and discoꝛde so euill, drawing such an heape of mischeefes with it, the one as a nourisher of true life, is to bee sought for and maintained by all Godlye Christians, and the other is to bee eschewed as a deadly pestilence: and this is to be don of vs speedely, because dissention is like the bꝛeaking out of waters, the longer

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it continueth, the wider is the breach made and so becommeth the more difficulte, to bee recovered. This being confessed of all, for there is no man I thinke that will denie, but that it is a most necessarie thing in Gods Church and amonge brethren, to eschewe discord and to seeke vnitie: therefore let vs in the next place consider and vnderstand how it is to be sought: for let it be that we both agree, it is to bee sought, and also doe seeke for it, yet if we seeke not the right way, we are neuer the better for seeking. First then knowe this, that there are two sortes of vnitie and agreement, the one is in God, being in y<sup>e</sup> truth, in the spirite, in true holines and sanctification. The other is in error and sin and not in the Lord. Now indeede it is the holy vnitie in the Lord, which is praised in this Psalm, and which wee must seeke after, vpon which the blessing of God shal come. This may ye see by that exhortation of S. Paul Ephesi. 4. When he saith, studying to keepe the vnitie of the spirite in the band of peace, for he addeth as the reason, there is one body, and one spirit, as ye are called in one hope

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hope of your calling: one Lord, one  
faith, one baptisme, one God and father  
of all, &c. For like as all the members  
of the naturall body are coupled toge-  
ther by one soule and make but one bo-  
dy: so by one spirit of the Lord, all the  
faithfull are vnited, and become all one  
misticall body of Iesus Christ: by one  
faith, and by one baptisme, they are all  
in one Lord, and in one God. The fou-  
dation of this vnitie is in the truth, and  
by it men growe vp together in God:  
and for this cause it is sayd in the first  
verse of the Psalme, Brethren also to  
dwell in vnitie: He sayth (also) because  
as there is a reconciliation wrought by  
Christ betweene God and man, and so  
a mā is come into vnitie with God, he  
must also growe into vnitie with those  
which are together reconciled to y<sup>e</sup> Lord  
with him: seeke this vnitie, to be vnited  
with our brethren vnto God, otherwise,  
all shall bee dissolued and scattered a-  
gaine in confusion. Touching that o-  
ther concoorde which is in error and  
wickednes, they which possesse it who  
are of diuers sortes doe commend it, and  
much complaine of the disturbaunce  
and breach thereof. As first of all the

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**P**apistes make a great exclamation against vs which professe the glorious Gospel, and haue forsaken them: that like wicked Schismatickes, wee haue disturbed and broken this holy vniyte, by rendinge our selues from the true Church, and so from the faith, and from Christs mysticall body: this is a greuous and a soze accusation, if their vniyte which they glozy of, were in the truth. But seeing it is most euident that they haue forsaken the truth of God, blaspheme and condemne it, and set vp abhominable errors and cursed Idolatrye, all their agreementes, all their holy league (as they terme it) is no moze but a most wicked and cursed conspiracie against God and his people. What is their vniyte moze then that which is described by the Prophet David, Psalm. 2. Why doe the Gentiles rage, and the people meditate that which is vaine? The Kings of the earth stand vp, and the Princes take counsaile together against the Lord, and against his Christ: Here is a great vniyte, nay a conspiracy of wicked traitors against Christ. This perplexitie is fulfilled by them: And we haue the com-  
man

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maundement of God by the voyce of the Angel, Come out fro among them my people and seperate your selues: so that all their cry is nothing against vs, we haue not dissolued this blessed vnitie here commended, but haue forsaken their cursed conspiracy, which the nearer a man is ioyned vnto, the further of he is from God. Let no man therefore be troubled or disquieted by their great wordes, but forsaking them, embrace the holy faith, and be vnited thereby together with the Prophetes and Apostles, and all holy men, vnto Iesus Christ.

Wee shall here many other sortes of men complaine, that there is not fellowship and vnitie kepte with them. When indeede as they walk after their wicked and vncleane lustes in all abominable sinnes, as in contempte of Gods word, in drunkennesse, whoredome, pride, ambition, couetousnes, vsurie, extortion, bribery, oppression, enuy and many such like. The holy ghost saith vnto vs, haue no fellowship with the vnfruitfull workes of darknesse, but rather reprove them, Ephes. 5. ver. 11. Wee can not ioyne Christ and Belial,

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Belial, we can not be vnited to y<sup>e</sup> Lord  
and haue fellowship in wicked sins: If  
we say we haue fellowship with him  
(saith S. Iohn) & walkein darknesse,  
we lie, &c. 1. Iohn. ver. 6. Ephes. 5. 11.  
He that crieth out for peace, and dooth  
walk in vngodly wayes, straying from  
the truth and from sanctificatio<sup>n</sup>, what  
soeuer he will seeme to be, he is naught  
else but a disturber and breaker of all  
holy vnitie. For who can take parte  
with him in those thinges, but he shall  
seperate him selfe (as I haue shewed)  
from trueth and Godlines, without  
which there can be no blessed vnitie? S.  
Peter calleth our Lord Iesus Christ a  
living stone, vnto whom all the faith-  
full comming as liuing stones, are  
built vp and become a spirituall house.  
1. Pet. 2. If stones be not squared and  
made smoothe to fitte and ioyne togea-  
ther, howe shall they growe into one  
buylding? If men bee not framed in  
fayth and godlines, how shall they be  
vnited in the Lord? In deede there bes  
imperfections both in doctrine and ma-  
ners, all the best betwen stones haue  
some ruggednes remaining, and men  
must beare one withan other in much:  
for

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for charity must couer the multitude  
of sinnes. 1. Pet. 4. while the Temple  
of God is in the world, the stones are  
not perfectly set together, but the work  
is still in hand, this temple is still in  
buylding, we must beware of the down  
fall on that side also. Then seeing this  
blessed unity must bee in God, in the  
truth, in y<sup>e</sup> spirit, to be built vpon Christ  
Jesus, in true sanctification (for he that  
is in Christ is a new creature) and see-  
ing all con corde without this founda-  
tion, shall fall downe as a rotten buil-  
ding, let the holy booke of God be our  
ground, let it be brought forth to cut  
downe all controuersies, and let men if  
they looke for any part of the blessing  
here promised, yelde all hono<sup>r</sup> and glo-  
rie vnto this sacred worde. Pea let no  
man stand vpon his owne honour or  
reputation: If he haue maintained any  
thing a worie, but so soone as euer he es-  
pieth the trueth in any matter, yelde  
thereunto, let the truth of God goe be-  
fore and lead vs the way. For this is  
the onlie way to growe into this holy  
vnite. And let such as walke a worie,  
forsake their euill wayes, embrace the  
heauenly trueth, and followe the rules  
therof,

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thercof, if they will be accounted studi-  
ous of peace and concoorde. Joyning  
thus vnto the tructh, both in faith and  
godlines of life, we shall be ioyned to-  
gether in the Lord, and it shalbe said,  
beholde howe good and how comely a  
thing it is, for brethren also to dwell at  
vnity. It shalbe like that precious oint-  
ment vpon the head of Aaron, &c. The  
heauenly graces and gistes of the holy  
ghost, shall come downe vpon vs plen-  
teously and flowe vnto euerie mem-  
ber: we shall bring forth fruite vnto  
God watered with heauenly dewes:  
we shall haue that great and high blef-  
sing of God almightie vnto eternall  
life. Wherefore if it be not too late, that  
the sinnes of this land haue prouoked  
the Lord to displeasure, let all men lift  
vp their hartes and cry vnto the Lord,  
that he will bestowe this precious lew-  
ell vpon vs, that wee may be at vnity  
(not in al manner of wicked vices, nor  
in errors) but in the Lord. And now  
who shall seeke this vnity? who shall  
 studie to aduance it? This may be in  
question. I answer, even all states and  
degrees of men, priuate persons, rulers  
and teachers, even all and euery one  
that



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that will looke for any part of Gods blessing must aduance it : Every man I say must looke vnto the heauenlye truth of the holy religion, and embrace the same with all lone and hartly affection. Every man ought to bee zealous in spirite of the glory for Christ.

For if a man haue not the zeale of religion, hee cannot bee a good man, whether he be ruler or priuate man, though he seeme to be neuer so peaceable, but as **h**e Lord saith to the Angell of the Church of Laodicea, Reu. 3. Because thou art neither hot nor colde, I will spew thee out of my mouth: God dooth reiecte all such dull and drowisie Atheistes, and irreligious persons, which are so earthly minded, as that they regarde not the heauenly graces which are offered in the Gospell. Let all men therefore stirre vp their harts to be seruent in gods truth, and let not Godlie zeale be quenched. The further (as I haue also shewed before) wee must ioyne the practise of this holpe word, as the Apostle S. Iames willeth, he doers of the word & not hearers only, deceiuing your selues. Ia. 2. vc. 19. for the great disturbance of peace and  
the

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the greuous breaches of vni<sup>ty</sup>, and all  
bitter dissensions do chiefly arise from  
hence, that all sorts & degrees of men do  
not walk in the rules which God hath  
prescribed vnto them in his word. We  
must therefore enter more particularly  
into this matter, that wee may see  
how each man is to further this ble-  
sed vni<sup>ty</sup>. I beginne with the priuate  
person, for whom there are rules pre-  
scribed in Gods word for him to ob-  
serue, if he wilbe a true member of the  
Church, and a seker and preseruer of  
this vni<sup>ty</sup>, and so a partaker of Gods  
blessing vnto life euerlasting. One rule  
is touching subiection & reuerence vn-  
to rulers and gouernours, both Ciuill  
and Ecclesiasticall: for God hath com-  
maunded to honour and obey them.  
Submitte your selues vnto all man-  
ner ordinaunce of man, for the Lordes  
sake: whether it be vnto the king, as  
vnto the superio<sup>r</sup>, or vnto gouernours,  
as vnto them that are sent of him, for  
the punishment of euill doers, and for  
the praise of them that doo well. 1. Pet.  
2. v. 13. 14. Also of this obedience and  
subiection for conscience sake, of this  
reuerence and honour to bee rendred,  
S. Paul

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S. Paule writeth, Rom. 13. ver. 1, 2, 3, 4, 5, 6, 7. Likewise obey them that haue the ouersight of you and submit your selues, for they watch for your soules as they that must giue accountes, &c. Hebr. 13. ver. 17. The neglect & breach of this rule, euen the denyng of obedience, reuerence, and honour vnto the rulers, governours and teachers, disturbeth & ouerthroweth the v<sup>n</sup>ity which is here praised. If then a man wil not make conscience to perform this duty in obeying the holy doctrine of the lord, what is he other then an enemy vnto y<sup>e</sup> true concord, a dissoluer of v<sup>n</sup>ity & peace? But what if rulers offend, Pastors & governours faile, and come short in some duties, and thereby seeme vntoworthy to be regarded? I say if they do, they shal answer before God for it, but yet p<sup>ri</sup>uate men are not set at liberty, they are not discharged from this obedience & rendering honour vnto them: for it is vnto the authority, & vnto Gods ordinance that they do it, and not in respect of m<sup>a</sup>n. God hath not prescribed the duties of men which are to be don vnto others, vnder this condition, if they performe all that which they

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they ought to doe on their partes, or if  
they be such manner of men as they  
ought to be, But he hath prescribed e-  
uery mans duty absolutely. If an other  
faile in his, he shall answer (as I said)  
for it befoze God, thou hast no warrāt  
hereby to depart from the rule which  
God hath set vnto thee. For thou art ti-  
ed in conscience vnto God to obey his  
will, & not in regard of man, or of thine  
own benefit to do this or that: for by y  
doctrine of y blessed Apostle, we see that  
christian subiects, & faithfull seruantes,  
are commanded euen for conscience, to  
giue honoꝛ vnto heathen Princes, and  
infidel Paistres. Rom. 13. 1. Tim. 6. 1.  
We must then from this expresse word  
of God obserue, that when gouernours  
do amisse, men haue not their tongues  
set at libertie to reuile, and to reproch  
them, or to dishonour them with euill  
speech: seeing it is also written, Thou  
shalt not curse the ruler of the people.  
Exod. 22. ver. 28. But contraritiwise,  
prayers, and supplications are to bee  
made vnto God, for rulers and tea-  
chers of the Lords people. When they  
offend, it is with great hurt to the  
Church, and therefore men are to la-  
ment

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ment and mourne for it, and not to make themselves mery with iesses and reproches. Let all euill speeches of disgrace then be turned into prayers, and the laughter into teares, for this shall be moze pleasing vnto God. Let no mā beare him selfe in hand, y he is not guilty of the breach of holy concoorde, when he obserueth not the rules of this doctrine, of submission, of reuerence and honour to be giuen vnto gouernours.

Another rule is giuen by the Apostle, in these wordes: That ye studie to be quiet, and to meddle with your owne businesse, and to worke with your owne handes, &c. Thess. 4. 11. as God hath distributed vnto euerie man, and as the Lord hath called euerie one (saith the Apostle) so let him walke, and so ordaine I in al churches. 1. Cor. 7. ver. 17. God hath ordained the seuerall places and callings, hee hath giuen gifts of abilitie to men to performe the thinges he requireth in the same, he hath also set the boundes and limits within which euerie one is to keepe himselfe, and to walke orderly, meddling with that which appertaineth vnto him. This is an holy thing and

C

come-

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comely, a p̄seruer of vnitie : But it  
is much broken, and great euil ensu-  
eth thereof: for there be many p̄uate  
persons, which would seeme verie re-  
ligious, and to seeke the holy vnitie a-  
boue others, which leaue the duties  
of their places and callings, and busie  
themselues wholly with those matters  
which do not belong vnto them. For  
as if the matters of their trades and  
sciences were too base, or as if the  
care of their familie were a thing o-  
uer bilde, they set these aside, and  
neglect them : and take vpon them  
greater and higher businesse. For be-  
holding anye thing amisse in the  
Church, as if God had set them to be  
ouerseers of the gouernours and tea-  
chers, contrarie vnto this rule of S.  
Paule, they labour not with their  
handes, nor meddle quietly with their  
owne businesse, but they bend all the  
powers of their minde, to dispute and  
reason about gouernment, and the du-  
ties of gouernours and teachers, wan-  
ding about, and seeking to perswade  
and draw others to their minde. They  
thinke thus to doe G O D high ser-  
uice : But who hath giuen them  
power

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power to dispense with this rule, that yee studie to bee quiet, and to meddle with your owne businesse, and to labour with your handes? Hath God called them and set them a worke about greater things, and freed them from these? Is it not the ordinance and will of our God, that men shall instruct and guide their families in his waies?

Is there not labour and paines and care to be taken, that the children and seruants may learne the holy doctrine and walke in it? But there are many which deeply meddle in publicke matters, and if they haue two or three children and as many seruants, they are left ignorant, no paines taken about them, they may walke about many waies, the care thereof is little. Also a mans owne matters which S. Paule willeth to meddle with, are in prouiding earthly thinges, necessarie for his familie: so that S. Paule saith, if there be any that prouideth not for his owne, namely for them of his familie, he denyeth the faith, & is worse then an infidel. 1. Tim. 5. 8. and so in other duties. Shall wee thinke the

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truth

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truth is obeyed, or that God is pleased  
by such waies? when the rulers and  
guides of Gods people doe amisse, a  
man is so sorrow at it, he is to looke to  
his way that hee keepe vp right before  
God: but when in reprehending that  
which others fault in, hee neglecteth  
his owne calling, how shall he eschew  
this sentence, thou art therefore iner-  
rutable (A man) whosoever thou art  
that iudgeth another, for in that thou  
iudgeth another, thou condemnest thy  
selfe. For thou doest the same thinges  
that thou iudgeth, Rom. 2. ver. 1. Thou  
leapest vndone thy duetie in guiding  
that small charge committed vnto  
thee. And let vs make the comparison,  
is he not moze woorthie blame that fin-  
deth fault with the greater, and doth  
it not in the lesser, when the greater is  
moze difficult to be perfozmed? It is  
harder to gouerne a whole kingdom,  
a citie, or a flocke, then a little family,  
and moze faultes will appeare. How  
vnrasonable a thing then is it that a  
man which guideth not his little fami-  
lie in any such order as God requireth,  
should let goe the sight of his owne de-  
fects, and wholly giue him selfe in  
speech



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speech to depzaue the publike guides.  
Lament and sorow for euil, consent  
notthereunto in any wise, follow the  
waies of the Lord, obey the rules of  
the word: and therefore let all men re-  
garde this, and keepe their place and  
standing which God hath set them in,  
and so walk as that they may answer  
before the highe Judge, and giue ac-  
count howe they haue discharged their  
duetie.

To come now to the gouernours  
and guides of the Lordes people: and  
first to the pastors and shepheards  
which haue the power and authoritie  
Ecclesiasticall. These are princi-  
pall, and aboue all other, and after a  
speciall sorte to procure, and to pre-  
serue this blessed vnitie, as the end for  
which they are giuen of Christ, both  
shew. He hath (saith S. Paule) giuen  
some to be Apostles, & some Prophets,  
some Euangelists, some Pastors and  
teachers: and then he sheweth to what  
end, saying, for the repairing of saints,  
for the worke of the ministrie, & for the  
edification of y<sup>e</sup> body of Christ: till we al  
meet together in the vnitie of faith, and  
that acknowledging of y<sup>e</sup> sonne of God.

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vnto a perfect man, & vnto the measure  
of the age of y<sup>e</sup> fulnes of Ch<sup>r</sup>ist, &c. Eph.  
4. ver. 11. 12. 13. This is their whole  
wo<sup>r</sup>ke & labour appointed them, euen  
to build vp Ch<sup>r</sup>istles body, the Temple  
of God, by framing & cupling together  
the liuing stones, vnto that vnitie of  
b<sup>r</sup>eth<sup>r</sup>en, which is commended in this  
Psalme. Then let vs see the rules pre-  
scribed in gods wo<sup>r</sup>d, which they must  
obserue to perfo<sup>r</sup>me this holy wo<sup>r</sup>ke.  
the elders (saith S. Peter) that are am<sup>o</sup>g  
you, I beseech, which am also an Elder  
and a witnes of y<sup>e</sup> sufferings of Ch<sup>r</sup>ist,  
and also a partaker of the glo<sup>r</sup>y that  
shall be reuealed, feed the flocke of God  
which dependeth vpon you, caring for  
it not by constraint, but willingly: not  
for filthie lucre, but of a ready minde:  
not as though ye were Lordes ouer  
Gods heritage, but that ye may be ex-  
amples to the flocke. 1. Pet. 5. ver. 1. 2.

First the shee<sup>p</sup> of Ch<sup>r</sup>ist are to haue  
fo<sup>d</sup>, their life dependeth therupon. It is  
required therefore in all shepeheards  
that wil answere their calling before  
God, to haue the same affectio<sup>n</sup> in them  
which Ch<sup>r</sup>ist had: who whe<sup>n</sup> he saw the  
multitude he had compassion on them,  
because

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 because they were as sheepe without a  
 shepheheard. Mat. 9. v. 36. pittie & com-  
 passion vpon the straying sheepe must  
 moue them to feed: yea loue must con-  
 straine: For Christ saith to Peter, Si-  
 mon Ioanna louest thou me moze the  
 these? feede my sheepe: louest thou me?  
 feede my lambes: louest thou me? feede  
 my sheepe: as if he should say, of al loue  
 do this for me. Here I am to moue  
 those which bee in authoritie in the  
 Church, if it may any waie come to  
 their eares, I do humbly beseech them  
 for the Lorde Iesus Christes sake, to  
 haue compassion vpon the flocke, that  
 the sheepe may haue their appointed  
 food, euen the bread of life plentifully  
 broken vnto them, that they may bee  
 led into the greene pastures, and vnto  
 the fountaines and streames of the li-  
 uing waters: cry also vnto the Lord of  
 the haruest, that he will poure downe  
 his spirit vpon them, that in compassi-  
 on, there may be labourers sent forth:  
 And that such as haue taken vpon  
 them the charge, and be idle or absent,  
 may be compelled to doe their duetie:  
 that such as be not able to feed, or that  
 walke in a dissolute and wicked beha-

**A Sermon preached at  
niew in life and conuersation, may be  
remoued: And that such as bee both  
skilfull to teach, and of godly life may  
be set ouer them, to guide them both by  
doctrine and ensample. If this be not  
performed, howe is the true concord  
and vnitie sought? If the people be not  
instructed and led in the way of godli-  
nes: how shal they be framed and built  
together in one holy temple? If the  
Shepheard bee vngodly and giue cor-  
rupt example: what peace, what v-  
nity, or what agreement can such as  
will feare God, hold with him? And if  
there be a diuision betwene the sheepe  
and the Shepheard, where shalbe the  
vnity of brethren? It is out of all con-  
trouersie that the meane to worke the  
Godly vnitye of brethren, is, that the  
flocke of Christ be fedde and guided by  
skilfull Godly men, which teach doc-  
trine, and giue god ensample in life  
and conuersation.**

**And now touching the care of the  
flocke, not by constraint nor forgaîne,  
but willingly and of a ready minde:  
not as Lords ouer Gods heritage, but  
as ensamples to the flocke. I do againe  
instantly beseeche the Pastors and go-  
uerners**

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uernerseuen for Chzistes sake, to be  
bound and to increase in all fatherly  
loue towards the Lords people, with-  
out which this rare can not rightly be  
performed. Followe herein the exam-  
ple of S. Paul, who setting forth his la-  
bour and trauaile, not of ambition or  
desire of gaine, nor with roughnes, but  
as he saith, we were gentle among you  
euen as a Nurse cherisheth her chil-  
dren. 1. Thess. 2. ver. 7. Where this fa-  
therly loue is broken of, there follow-  
eth (to the exceeding decay and desola-  
tion of the Church ) that which the  
Lord complained of by the Prophet E-  
zechiel against the Pastors of Israell.  
Woe be vnto the Shepheardes of Is-  
rael, y<sup>e</sup> feede them selues: should not the  
shepheards feede the flocks: Ye eate the  
fat, and ye cloth ye w<sup>th</sup> the wooll: ye kill  
them that are fed, but y<sup>e</sup> feede not the  
sheep: the weak haue ye not strengthe-  
ned: the sick haue ye not healed, neither  
haue yee bound vp the broken, nor  
brought againe that which was diu-  
en away : neither haue yee sought that  
which was lost, but with violence, and  
with cruelty haue ye ruled them. Eze.  
34. ver. 2. 3. 4. This was the state of  
the

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the flocke then, and shalbe euen to the  
woordes ende: that among Christes  
sheepe as some bee strong, so some bee  
weake, some sicke, some going astraie.  
Yea such are the frailties of all the  
faithfull, so many are the errors and  
the sinnes which doe breake forth: but  
yet they are still the sheepe of Christ,  
the Israell of God, & the Shepheardes  
of Israell are to looke to them. Now I  
say, if there bee not a fatherly loue in  
the Shepheards to couer the multitude  
of sinnes: If there be not a tender com-  
passion, as in the Nurse towards the  
little babe, in freede of care to heale the  
broken and sicke, and to suppozte the  
weake, to bring into y way that which  
strayeth, they shall despise and loath  
them as not worthy to bee regarded,  
yea they shall with violence and rigor  
beate and bruse them, certaine it is,  
that the greater the frailties are, the  
greater care and compassion is to bee  
shewed. So that violence and rigor  
are not fitte to be in the Shepheardes.  
For shall the nurse throw the little in-  
fante against the stones, or push it for-  
warde when it can hardlie stande a-  
lone? Shall the Shepheard take his  
staffe

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straffe and strike the young and tender  
Lambes? Or shall hee beate and bruse  
the weake & feeble sheepe? What shall  
we say, are the sheepe of Christ of lesse  
balew? Many of them are weake and  
feeble in knowledge, many of them are  
but as young babes, as touching y<sup>e</sup> spi-  
rituall power of sanctification. A num-  
ber of sinnes do breake from them. Ma-  
ny are wounded in conscience & trou-  
bled in spirit: here is place for the loue,  
the care, the compassion and labour of  
Sheepheards. O ye Sheepheards of Is-  
raell put on this loue and compassion,  
loath not the sheepe of Christ for these  
frailties, rule them not with violence &  
cruelty: but feede and support, and heale  
them with all meeknes and long suffer-  
ing. Let no perversnes or iniuries of  
any of the sheepe towarde the sheepe-  
heards, breake of the course of this loue  
and care. For if they looke vnto this,  
how the sheepe despise them, howe they  
walke stubbornely against them, they  
shall neuer bee able with patience and  
meekenes to go throug w<sup>th</sup> the worke.  
If we thinke it an vnworthy thing, or  
such as doth discharge the sheepeheard  
from his tender loue and care, or y<sup>e</sup> may  
war-

A Sermon preached at  
warrant him to be rigorous, that ma-  
ny of the sheepe do not reuerence him.  
Take vpon Moses & Paul two great &  
notable seruants of God, two speciall  
sheepeheards of the Lords flocke, who  
is worthy to be compared with them?  
They haue leste an example to bee fol-  
lowed. How great thinges did Moses  
for the people? And yet how often did  
they murmur against him, & were rea-  
dy to stone him: How many were their  
rebellions and iniuries don vnto him?  
And yet his loue is not quenched, his  
care dooth not faile, but his pzaier is  
most earnest vnto God to pardō them:  
He still esteemeth them (though not al)  
as the Lords chosen people. What  
can they do moze vnto vs, then goe a-  
bout to stone vs? Behold also the excē-  
ding abundant loue of Paul, who wi-  
shed him selfe accursed from Christ, y  
his kinsmen the Iewes which were  
obstinate might be saved. How much  
greater was his loue to the faithfull of  
his kindred? And yet could they, euen  
the Church of Ierusalem scarce thinke  
any thing wel of him all y time y he li-  
ued, but thought hardly of him, though  
he did neuer so much for them? This is  
gather



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gathered by y<sup>e</sup> which he writeth, Ro. 15  
where he first sheweth that it had plea-  
sed them of Macedonia and Achaia to  
giue somewhat to the pooze Saints in  
Jerusalem, and that he went with this  
their beneuolēce to see it deliuered: and  
then he intreated thē to be very earnest  
in praier to God for him, y<sup>e</sup> he might be  
deliuered from the disobedience of Iu-  
dea, and that his ministry towards Je-  
rusalem might be accepted of y<sup>e</sup> saints.  
It is a merueilous thing to consider, y<sup>e</sup>  
there being so great neede in y<sup>e</sup> Church  
at Jerusalem, and that money being so  
welcome to those which are in penury,  
and he carying so plentifull store, yet  
there needeth earnest praiers that this  
his seruice might be accepted. He had  
moued the Churches of y<sup>e</sup> Gentiles, (as  
appeareth in his second Epistle to the  
Corinthians) to make this liberal con-  
tribution. He wrought this matter, he  
goeth by with it, so great was his care.  
Yet when he sheweth all this loue and  
diligence towards thē, how great was  
their misliking of him, that hee feareth  
his ministry would not bee acceptable  
to them: The cause of the misliking,  
Iames doth shew vnto him when hee  
was

A Sermon preached at  
was come vp, Act. 21. ver. 21. Namely  
that it was reported he had taught &  
Iewes among the Gentiles to departe  
from Moses, & not to circumsise their  
chilozen. We see he loueth them deere-  
ly for all this, and calleth them saints:  
Notwithstanding their great frailtie  
in this matter, and the harde opinion  
they conceiued and held of him, so great  
& so woorthy a seruant of the Lorde Je-  
sus Christ. What a patterne of meek-  
nes & fatherly loue is here for al shep-  
herdes of the Lords flocke to followe,  
among the poore feeble and wandring  
sheepe. which doe not so reuerence and  
regard them as they ought to doe. The  
sheepheardes as S. Peter requireth,  
must be examples to the flockes, & ther-  
fore of all other are to shew meekenes,  
long suffering, and that loue which co-  
uereth the multitude of sins: where the  
pastors abound in this fatherly loue, &  
do not fall vpon the fraile sheepe & ten-  
der lambes with rigour and violence,  
the blessed vnitie of brethren here prai-  
sed is cheefely furthered: for the building  
vp of Christs body in sanctification is  
greatly aduanced, by the example of the  
pastors & teachers, The multitude are  
r21wen

Pauls Crosse of the 133. Psa.

drawen thereby to imbrace & to follow the  
truth. I do therfore again humbly beseech  
all the pastozs and guides of y<sup>e</sup> Lords peo-  
ple, to consider of this holy rule and wo-  
thy examles and to practise it, that y<sup>e</sup> peo-  
ple of the Lord may be brought into true  
concord and brotherly amity. Then lastly,  
it appertaineth also vnto rulers in ciuill  
matters to maintaine this vnity accordyng  
to the truth. They are to minister iustice &  
true iudgement vnto all, to punish the e-  
uill doers, and to cherish and maintaine y<sup>e</sup>  
good. Mercy and loue is also necessarily re-  
quired in them, that they may deale euen  
as fathers when they correct and chastise.  
If this be not, there will great mischeces  
ensue, euen to the disturbance of all godly  
peace and concord: for let a ruler, a iudge,  
or a mighty man be voide of religion, and  
withall giuen to anger, dealing among the  
Lords weake and feeble sheepe, he will be  
ready to beate them downe and to crushe  
them in peeces. The frailties and sinnes  
are many that breake forth euen from  
some of Christs sheepe and lambes (as we  
see, there be the weake, the sicke, the bruised  
and such as erre) y<sup>e</sup> thing is odious in them,  
because they professe holinesse, and there-  
fore cannot in them be borne: therfore list  
bp

A Sermon preached at

bp your harts in earnest prayer vnto God,  
that he will potwze downe the spirite of sa-  
therly loue and mercy vpon rulers and  
iudges, that they may deale in the Lordes  
flocke, and towarde his pooze weake  
sheepe, with such regard as that they may  
answer befoze Christ. Thus if we honour  
and imbrace the trueth, if we practise the  
rules thereof, euery one performing those  
duties which the Lord insoyneth, the ru-  
lers and iudges, pastozs and gouerners in  
the Church, as also the pziuate persons, we  
shall growe into this holy vnity which the  
holy Ghost here praiseth, we shall receiue  
all heauenly gifts and blessings, yea euen  
that great blessing of all blessinges, the life  
foz euermoze. Graunt this vnto vs O  
Lord, foz thy deare sonnes sake our redee-  
mer & Sauour: to whom with thee & the  
holy ghost thzee persons, and one everla-  
sting God, whom we wo2ship, be all  
hono2, glozie, dominion and potw-  
er, foz euermoze.

Amen.

FINIS.

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